There is no death of anything save in appearance. That which passes over from essence to nature seems to be birth, and what passes over from nature to essence seems to be death.

—Apollonius of Tyana

THEOSOPHY

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THE CYCLE'S EVE

THE midpoint of the year 1974 is an appropriate time for a brief accounting of the nearly a century of labors of the Theosophical Movement. Toward the conclusion of the fourteenth year of the Theosophical Society—in September, 1889—H.P.B. wrote in some detail about its accomplishments during the time of its greatest influence—the high noon of the centenary cycle. In her *Lucifer* article, "Our Three Objects," she listed various achievements under the headings of the Objects, describing events and developments in fulfillment of the declared intentions of the Movement. It is of particular interest that, under the sub-title "Occultism," by which she identified the Third Object, H.P.B. began by remarking that the key to all the successes she had recounted lay "in our recognition of the fact of the Higher Self —colourless, cosmopolitan, unsectarian, sexless unworldly, altruistic—and the doing of our work on that basis." This, we may say, was the occult law for which H.P.B. stood, and the truth of truths among those she sought to bring to the attention of mankind. Self-knowledge is indeed the great desideratum in Theosophy, and faith in Theosophy means just that—faith in the potency for good born in those for whom the Fundamentals of philosophy become the guides of both thought and action.

Western thought before 1875 was almost completely barren of such conceptions. To this world H.P.B. brought the vital seed of the Wisdom Religion. We say "seed" because, for this wisdom to have a place and part in human life, it would require fertile

areas in which to root, germinate, and grow in minds aware of the reality of these ancient verities. Today, almost a century later, we may ask to what extent the world responded to the opportunities provided. "Measurement" of this response is of course impossible, yet a kind of sampling, in terms of leading ideas of the times, may be attempted.

We should first consider what, in the Teacher's words, was her practical intent. She set out, as the opening pages of *The Secret Doctrine* make clear, to restore to recognition the religio-philosophical inheritance of all the world—lost since the days of the great Neoplatonic philosophers. The TRUTH, she declared, exists, and it may be known and demonstrated by those who will give it their devotion and loyalty. The Introductory of *The Secret Doctrine* is directly concerned with the reality of that truth as a historical as well as an occult fact. "The Secret Doctrine," she said, "was the universally diffused religion of the ancient and prehistoric world." The basis of this claim is outlined in the Introductory, by description of the various sorts of evidence she would present. However, she anticipated no sudden acceptance. Time would be required for the world to realize the validity of ancient truth. The teachings, she said, would be derided and rejected *a priori* by the scholars and authorities of her time. But this attitude would change. "For in the twentieth century of our era," H.P.B. predicted, "scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas."

Some twenty-five years of the twentieth century remain, during which, it may be expected, a realization of this prediction will come about. Indeed, it was to these remaining years of our century H.P.B. had reference when she spoke of the time when one would come "to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya;* and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found."

On the eve, then, of this coming cycle, what are we able to see in terms of readiness and preparation? Are there evidences of increasing hospitality to such conceptions? Many differing directions of thought are discernible, yet there has been a clear

turning to ancient thinkers in recent years, and thoughtful men of today, many of them chastened by the failures of modern civilization, are no longer repeating the conceits of an earlier period. The best of scholars are now able to recognize depths of wisdom in thought once neglected as "pre-scientific." One striking example of this appreciation may be found in a work by Giorgio de Santillana, who teaches philosophy and cultural history at the Massachusetts Institute of Technology. In *Hamlet's Mill,* a learned volume, he speaks of a "great world-wide archaic construction" of thought which existed before the Greeks came on the scene, and which survives to this day in myths and fairy tales whose meaning is no longer understood. But, says this modern scholar, the original themes of the ancient thought construction were preserved by the Pythagoreans and Plato, as "tantalizing fragments of a lost whole." Plato, de Santillana declares, understood "the language of archaic myth" and gave to the West the foundations of all modern philosophy, based upon this "imposing body of doctrine" commonly attributed to Pythagoras. He observes that most Platonic myths "act like a floodlight that throws bright beams upon the whole of 'high mythology'," adding: "Plato did not *invent* his myths, he used them in the *right* context—now and then mockingly—without divulging their precise meaning: whoever was entitled to the knowledge of the proper terminology would understand them."

Another writer, William Irwin Thompson, also a cultural historian, in a book published in 1971 (*At the Edge of History*), speaks of imminent changes likely to overtake the human race:

> . . . what we are is not what we are about to become: the aborigines of another fall or the adepts of a new civilization beyond matter. At the edge of history the future is blowing wildly in our faces, sometimes brightening the air and sometimes blinding us. . . . we are at one of those moments when the whole meaning of nature, self, and civilization is overturned in a re-visioning of history as important as any technological innovation.
>
> Birth is a cry of joy and a scream of pain: the environment that sustained us for a time is now crushing down and pushing us out. But death, too, is a scream of pain and a cry of joy, and so we cannot be certain that we are headed for one and not the other. Birth and death are ultimately confusing; to make sense of them we will have to make our peace with myth.

To generate awareness of the truth and instruction in myth

was a main purpose of *The Secret Doctrine*. The modern appreciation of myth began some forty or fifty years ago, and may be thought to have reached a level of maturity in Thompson's thoughtful definition:

> Myth is not an early level of human development, but an imaginative description of reality in which the known is related to the unknown through a system of correspondences in which mind and matter, self, society, and cosmos are integrally expressed in an esoteric language of poetry and number which is itself a performance of the reality it seeks to describe. Myth expresses the deep correspondence between "the universal grammar" of events in space-time. A hunk of words does not create a language, and a hunk of matter does not create a cosmos. The structures by which and through which man realizes the intellectual resonance between himself and the universe of which he is a part are his mathematical, musical, and verbal creations. Mediating between Nous and Cosmos is the Logos.

In a more recent volume, *Passages About Earth,* Mr. Thompson writes of the immediate future as a time when an awakening of Everyman must come about. "The new religious evolution of man," he says, will not involve following "gurus," but a second birth of "Christ-consciousness" from within. And this, he thinks, is the true meaning of the idea of "the Second Coming." It seems evident to him that "there is really only one universal esoteric knowledge for the transformation of consciousness."

From examples of this sort we can draw no ripe conclusions, save the general one that the *thought-forms* of the time are indeed changing, when the minds of men are preparing for alteration into a state more receptive to the great truths concerning the destiny of the soul.

Every most insignificant atom in nature is moved by Spirit, which is one in its essence, for the least particle of it represents the whole; and matter is but the concrete copy of the abstract idea.

—Isis Unveiled

THREADS OF OCCULT SCIENCE

II

THOSE of our orthodox native contributors, who worship some particular God—or, if they so prefer, the one ISWAR under some particular name—are too apt to attribute every psychological effect brought on by mental concentration during the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such "lights" as that as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists—who have no personal God—to a *pre-nirvanic* state; pantheists and Vedantins to *Maya*—illusion of senses; and Christians—to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more *scientific* expression—of the "Universal Ether" firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's *Unseen Universe*. Like the pure blue sky closely shrouded by thick vapours on a misty day—is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, to paralyze their enemy—physical senses, and the inner man becomes, so to say, distinct from the man of matter; then, the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds—sweeps away the mist which lies between our normal vision and the Astral Light, and, we obtain glimpses into, and of, that light.

The days of "smoking furnaces" and "burning lamps" which form part of the Biblical visions are well gone by and—to return no more. But, whosoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an "Almighty God" amuses us with visions of flowers, and sends

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NOTE.—This collation of comments by H.P.B. is compiled from notes appearing in volumes II and III of the *Theosophist*, with sources given by page.

burning lights before making "covenants" with his worshippers. [111, 45-46.]

To the Editor of the *Theosophist*

Madame,

On the last page of No. 4 of "Psychic Notes," a correspondent is made to state that he, together with a few friends *"out of mere curiosity and for the fun of the thing,"* arranged a series of *séances*. The first was unsuccessful, but the remaining ones were productive of *"proofs innumerable."* And yet none of the parties present was a "conjuror, mesmerist, medium or spiritualist"!

Is this possible? I always thought that the presence of a medium at *séances* was a necessary condition of manifestations. Or can it be that some one at the *séances* in question was—if that were possible—an *unconscious* medium?

Your opinion will be highly valued by

Yours obediently,
H.

The possible explanation of such manifestations can be found only in one of the following three hypotheses:

(1) The presence of a medium—either conscious or unconscious.

(2) The presence of an adept, or his influence; although no adept would trouble himself with such—(what to him are)—trifles. Or—which is the most probable—

(3) The combined result of the magnetic aura of the persons present, forming a strong battery. This would be very likely to produce such manifestations, whether there were a medium present or not. [III, 162-63.]

Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied "spirits" or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class

of psycho-physiological phenomena which, even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention—in an experimental and scientific spirit of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyze these, omitting no details trifling as they might appear to him, then would he find for the most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to every one through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*. Another instance —A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man,* and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other.

The same explanation stands good in the case of A and B. But Mr. Constantine [a correspondent] may argue, "my late friend's thought could not influence mine since he was already

dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit?" And that leads to the positive inference that his thought was strongly pre-occupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, become, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidolon*. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the *image,* or the so-called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit nor the soul of the dead man; but simply his short—for one instant—*materialized* thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT. [II, 188.]

Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

—WILLIAM Q. JUDGE

letters • questions • comment

Why was Arjuna plagued with uncertainty while Duryodhana, though he knew his forces were not "sufficient," made ready to do battle without hesitation?

In his introduction to the *Bhagavad-Gita,* Mr. Judge speaks of the origin of the parties to the conflict:

> . . . the Kurus and Pandavas are our inheritance from the celestial beings often referred to in Mme. Blavatsky's *Secret Doctrine,* the one tending towards materiality, the other being spiritual. The Kurus, then, the lower portion of our nature earliest developed, obtain the power on this plane for the time being, and one of them, Duryodhana, "prevails," so that the Pandavas, or the more spiritual parts of our nature, are banished temporarily from the country, that is, from governing Man. "The long wanderings and varied hardships" of the Pandavas are wanderings caused by the necessities of evolution before these better parts are able to make a stand for the purpose of gaining the control in Man's evolutionary struggle. This also has reference to the cyclic rise and fall of nations and the race.

Spirituality, as Mr. Crosbie put it, "is the power to be and to do," both parts of our nature being, in this sense, spiritual in origin. But their functions are fulfilled in radically different ways, and unravelling the confusions of these ways is a part of our task of evolution. Even though Duryodhana's forces are numerous, well-equipped, and well-trained for certain purposes, they remain insufficient for the tasks of governing. Yet the blind Dhritarashtra, the body, is helpless without the natural forces which animate it, and the strength of those forces is evident in the influence that the whole range of physico-psychic habits exercise in our lives. Arjuna's spirituality, on the other hand, consists in the awakened mind's power "to be and to do," through self-conscious perception of duality. Certainty, for him, must be "created" by assuming the responsibilities and risks, and also the powers, of the warrior and, finally, the command of the ruler. In contrast, Duryodhana's certainty arises from the confinement of perception to a single plane.

Mr. Judge says further:

> The *Bhagavad-Gita* tends to impress upon the individual two things: first, selflessness, and second, action; the studying of and living by it will arouse the belief that there is but one Spirit and not several; that we cannot live for ourselves alone, but must come to realize that there is no such thing as separateness, and no possibility of escaping from the collective Karma of the race to which one belongs, and then, that we must think and act in accordance with such belief.

This suggests that it is not enough to be able to perceive the duality in everything and perhaps strive to ally oneself with what seems "good" or constructive. The highest path of the warrior, whose mission is to become ruler, is to reach beyond these pairs of opposites to what unites them. Arjuna's "doubt" is then recognized as a psychological effect of the involvement of mind in matter, the battle depicting the soul's evolutionary struggle to establish higher, egoic perspective as guide. In *Notes on the Bhagavad-Gita,* Mr. Judge says:

> Arjuna's doubt is the one which naturally arises in one who for the first time is brought face to face with the great duality of nature—or of God. This duality may be expressed metaphysically by the words *thought* and *action,* for these mean in this the same as *ideation* and *expression.* Brahma, as the unmanifested God, conceives the idea of the Universe, and it at once expresses itself in what is called Creation by the Christian and by the Scientist Evolution.

When this duality is finally expressed in terms of action and reaction, attraction and repulsion, day and night, outbreathing and inbreathing, and so forth, the human tendency is to be confused by the multiplicity of objects, and, Mr. Judge observes, to desire one particular thing, some one law or doctrine, practice, philosophy, or even dogma, to bring order to seeming chaos. But this simple longing is but the initial outcome of our involvement in evolution—the identification with the whole of life. He continues:

> Although there *is* one single vehicle, to use a Buddhist term, yet it cannot be grasped in the beginning by the student. He must pass through sufficient experience to give him a greater consciousness before he can understand this one *Vehicle.* . . . As the only possible way in which we can get true happiness is by *becoming* and not by intellectually grasping any single system or dogma, the guardians of the lamp of truth have to raise men gradually from stage to stage. It was in such an attitude Arjuna stood when he uttered the verses with which this

> chapter [third] opens. Krishna then proceeds to tell Arjuna that, it being impossible for one to remain in the world without performing actions, the right practice is to do those actions (duties of life whether in war or peace) which must be done, with a heart unattached to the result, being satisfied to do what is deemed the will of the Lord within, for no other reason than that it ought to be done.

It might be said, then, that the certainty to be acquired by Arjuna lies in the eternal process of becoming, more enduring than any particular attainment, however well-established.

Another way to consider the relationship between Arjuna and Duryodhana is that, at the level of habitual, predictable action, matter may be managed very well through a knowledge of its nature. What is not within this realm of practical management is the larger understanding to be gained therefrom by the self-conscious Ego. Although separateness, in a sense, makes possible acts of perception, the *power* to perceive, and therefore to initiate change, comes from within and is universal. The manasic awareness of both relativity and universality includes the power to unite them.

Will not man one day open his eyes and see how dear he is to the soul of Nature,—how near it is to him? Will he not see, through all he miscalls accident, that Law prevails for ever and ever; that his private being is a part of it; that its home is in his own unsounded heart; that his economy, his labor, his good and bad fortune, his health and manners are all a curious and exact demonstration in miniature of the Genius of the Eternal Providence? When he perceives the Law, he ceases to despond. Whilst he sees it, every thought and act is raised, and becomes an act of religion. Let the man stand on his feet. Let religion cease to be occasional; and the pulses of thought that go to the borders of the universe, let them proceed from the bosom of the Household.

—Ralph Waldo Emerson

CONSIDERATIONS ON EVOLUTION

EVOLUTION, an unfolding from within outward, is the process of growth of all beings, whether man or "god," plant, animal, earth, sun, or solar system. Growth means essentially an expansion in range and expression of intelligence; the development of form is always incidental—a by-product of the inner growth.

Since no being, or intelligence, can grow of itself alone, the brotherly assistance of the more developed is necessary to the less developed. Thus one can see why the highest beings of this Earth, the Mahatmas, must be the primary factors in stimulating, sustaining and directing evolution. Without Them, it could not be. They represent supreme intelligence and fully evolved instruments for its expression—the apex of evolutionary achievement. They are the completely developed, who in turn aid the most developed, who likewise in turn aid the less developed, and so on down to the least developed intelligences. The chain of help and helpers is complete from top to bottom, with every link depending upon the link above it, and responsible for the link below it. Mahatmas support it all. Thus evolution must "begin at the top."

But evolution "begins at the top" in another sense; for it does not have its rise in matter. Evolution begins in spirit, or intelligence, just as it has its end in spirit. The Monad, or centre of life, whether considered as an individual unit, or universally as all lives engaged in this great period of growth, is spirit-intelligence. Its evolutionary journey is from the spiritual into matter in all its condensations and conditionings, thence back to the spiritual state again—*plus* the harvest of experience gained during the process. Thus the course of evolution is circular—or rather, a far-sweeping spiral, since the goal differs from the starting-point on account of the additions of knowledge gained.

Forms do not evolve of themselves. Just as houses do not grow of themselves, but are something built by those who wish to use them; so forms are the result of the intelligences within, producing a vehicle for self-expression. The more intelligent the builder,

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Note.—This article was first printed in THEOSOPHY 16:460.

the more harmonious and useful the house—so with forms developed by evolving intelligences. One form does not evolve into another, any more than one house changes into another house. The user of forms, having learned the possibilities of its present vehicle, develops another exactly suited to its needs, leaving the old type of form for those who can use it; just as people leave an old house for a better one, somebody else finding the old house fitting and useful. To provide another illustration: the grades of a school (the "forms") are always present. One grade does not become another. The scholar (Monad) passes through the grades.

It will thus be understood that Man never was an animal, nor does an animal ever become a man. Theosophically speaking, it is correct to say that the Monad, or centre of life, now expressing itself here in the man-form, once found its expression through less developed forms. But the teaching is clear that the transition did not take place on this Earth, nor during the present great period of evolution. The self-conscious Monad, Man, was already that before this Earth began. Even this man-form is a type of its own, product of a previous earth, and not an animal development. It can be called "physical," but not properly "animal." It is a continuation of the man-form developed upon an earth of which this Earth is now a result—or other earths which preceded even that one. Application of our illustrations will clarify this point-of-view: The grades of a school are always present, whether always *in session* or not; the houses persist, long after their original builders, or later occupants have left them—and even if the old houses are torn down and removed, the *plans* remain; all that is necessary is to look them up, find the material, and shape it again.

When did evolution begin? It never began, any more than life itself ever had a beginning, or will have an ending. "Beginnings" and "endings" relate to phases or expressions of Life, but not to Life itself. Life does not evolve or grow; *It* is the evolver, or power to evolve. In That, and because of That, evolution proceeds; but Life does not change. Life is the power to effect changes, to relate one change to another, and gather the usufruct of knowledge. Beings exercise that power, which is inherent in themselves as Units of Life; thus they grow, or evolve. For example: a man learns something; he does it by exercise of the power to learn, inherent in himself. The *power* is not changed or affected by the

exercise; it is still available—undiminished, and so remains. But the *man* has increased his *intelligence,* as also his abilities to use it —and likewise further perfected his instruments for such use. It is because of the unchanging in him that he has been able to initiate the power and make the growth; for only the permanent can see and relate changes, thus garnering experiences, which are used in the appropriate instrument. Thus forever the unchanging makes the changing possible, the latter depending upon the former, the former self-existent, permanent.

This *period* of evolution had a beginning, and will have an end. This Earth, a collection of embodied intelligences, is the re-appearance, or reincarnation, of a similar collection of beings which worked together before—what else, since throughout nature "like produces like"? The former earth came to its end; that vast collection of beings, having gained as a mass all possible knowledge under the conditions, retired to the spiritual state, to assimilate the joint harvest. That state is said to be "formless"; it was the withdrawal of those beings from forms which caused the end of that earth, since their forms *made up* their earth. Assimilation having taken place, and all having grown in knowledge, sufficient intelligence was resident in the mass, not only to make a new earth, but a better one—an earth like the old one, but on a higher basis.

As evolution "begins at the top," the most advanced entities connected with the former earth were the only ones able to arouse the mass of beings to action—just as the heads of some great enterprise of our own day stimulate, energize and direct all connected with it. Their purview covered the whole of the former joint accomplishment, and the implied possibilities of further joint accomplishment during the great day of work to come; hence They marked out the limits for the mass that the new evolutionary period should energize and harvest, and then withdrew to Their own proper state in the Cosmos. To illustrate: The Trustees of a huge educational institution meet, look over the field of operation and yearly results, note what the harvest of joint effort has been and what future possibilities it provides. On the basis of this inspection a policy is determined and general curriculum laid down. The entire institution having halted, metaphorically speaking, between two school years, now goes ahead once more—along the old lines, *plus* the betterments which the prior year's accomplishment has made possible. All units engaged, having learned

something, step into the advancing year's activities where they belong. The Trustees withdraw from active participation until the end of another year.

"Round 2," or the second stage of the new earth's evolution, relates to the work of the Builders, as also all of "Round 3" and the early part of "Round 4." Those classes of beings which the men of the new earth (ourselves) will later refer to as Earth, Water, Fire, Air—and to their combinations as Mineral, Vegetable and Animal—having been "waked up," or energized, begin to work in those ways they had learned when working together before. They are advancing, because the new basis for all is a higher one. This is their own evolutionary period proper, through "natural impulse"—the great give and take throughout nature, with the experience that results from such expression and combination. Their joint labor results in the re-appearance of the man-form, on the new basis. When this is ready, at the middle point of "Round 4," their own particular evolution is completed. Thereafter their growth is and will be an *induced* growth, depending upon the impulsion and direction given them by self-conscious man—who now steps forth upon the stage set for him by all the lower intelligences so far engaged.

Self-conscious man (ourselves) has been present all this time, but not *actively* present. A teacher cannot teach until there is a schoolhouse and body of students. These would not exist but for the prior existence of teachers; and the presence of teachers is necessary as a sustaining and directing impulsion if an edifice is to be erected and the students gathered together. Thus Man, the self-conscious spiritual being, has been in his own spiritual (formless) state, aware of what is to come, and developing his avenues of connection with the man-form which the lower forces are building up. At the middle point of "Round 4" Man connects himself with this, still astral, man-form. His fire fuses the whole; physical matter is the resulting precipitate. School-house, scholars and teachers are all present. School begins for all. The great period of evolution consisting of seven "Rounds," or stages, is half over before the active combination of all participants is reached.

To use another illustration: the reality of a drama is the play itself, and the actors who present it. Presentation requires a playhouse, stage, settings, costumes and all the paraphernalia. Getting all these requirements ready necessitates experience, plan, time,

work, materials. When all the preliminary work is completed, the moment has arrived for the actors to step out on to the stage—the play begins. The drama in this case is the Drama of Evolution. The edifice and fittings are our developing Earth, made ready for our advent. We are the actors, whose entrance fuses the whole into one embodied, physical consciousness, or "Earth." Thereafter all the Intelligences and classes of intelligences, having become involved, grow or evolve together. The self-conscious advance by self-induced and self-devised efforts; the lower lives, by induction, or the impact of the higher upon the lower. At the end of the great "day" the knowledge gained by all is assimilated, to the extent possible, by each unit or class of intelligence. Then a new day again, on a new basis: "The periods, when out of the Great Unknown there come forth the visible universes, are eternal in their coming and going, alternating with equal periods of silence and rest again in the Unknown."

To collate from Volume I, of the *Secret Doctrine*:

What I know, I give out; that which I cannot explain, the student must find out for himself. (318)

Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi, e.g.,* through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION. (329)

. . . the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body . . . life alone can understand life. (238)

. . . there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis;* or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions . . . (181)

In *Paranirvana*—when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have reentered the *Great Breath.* In other words, everything will be

"merged in Brahma" or the divine unity. (265)

Is this annihilation, as some think? Or *Atheism,* as other critics —the worshippers of a *personal* deity and believers in an unphilosophical paradise—are inclined to suppose? Neither . . . To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—*one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness* during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a "dreamless sleep," but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality,* if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (266)

Everything that *is, was* and *will be,* eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. (282)

. . . *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial life, evolved the protoplasmic forms of the future *Egos* from *their own essence.* After which, when this human *Upadhi,* or basic mould was ready, the natural terrestrial Forces began to work on those super-sensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them.* Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed human shape. (282)

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will be-

come mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane . . . (246)

As the Monads are uncompounded things . . . it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence. (179)

The Occult doctrine teaches that while the monad is cycling downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space—PERFECT MAN. (247)

. . . the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (175)

. . . the Earth, such as we know it now, had no existence before the 4th Round, hundreds of millions of years ago, the commencement of our geological earth. (252)

The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) the *homogeneous;* (2) the *aeriform*

and *radiant* (gaseous); (3) *Curd-like* (nebulous); (4) *Atomic, Ethereal* (beginning of motion, hence of differentiation); (5) *Germinal, fiery,* (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four-fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light). (205)

The latter (Earth), we are told, is built up for the first Round by the "Devourers" which disintegrate and differentiate the germs of other lives in the Elements . . . (258)

"Devourers" are atoms of the Fire-Mist . . . When the "Devourers" . . . have differentiated "the fire-atoms" by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes. (259)

Thus, in the first Round, the globe, having been built by the primitive fire-lives, *i.e.,* formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. (259)

Now every "Round" (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes . . . (232)

The Second Round brings into manifestation the second element —AIR, that element, the purity of which would ensure continuous life to him who would use it . . . *"From the second Round, Earth—hitherto a fœtus in the matrix of Space—began its real existence: it had developed individual sentient life, its second principle. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary."* (260)

The *Third* Round developed the *third* Principle—WATER; while the Fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on . . . (260)

. . . none of the so-called elements were, in the three preceding Rounds, as they are now . . . (253)

As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man. (191)

The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable kingdom. (178)

The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to a point. (178)

. . . the MONAD had passed through, journeyed and been imprisoned in, every transitional form throughout every kingdom of nature during the three preceding Rounds. But the monad which becomes human *is not the Man.* (184)

Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle . . . (227)

The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, remaining on it (the globe) through the "obscuration" period as the seed for future mankind in the Fourth Round . . . Others reach the Human stage only during later Rounds, *i.e.,* in the second, third, or first half of the Fourth Round. And finally the most retarded of all, *i.e.,* those still occupying animal forms after the middle turning-point of the Fourth Round—will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn, ushered into a new chain after *pralaya*—by older pioneers, the progenitors of humanity, or the Seed-Humanity (Sishta), viz., the men who will be at the head of all at the end of these Rounds. (182)

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. (268)

"Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'HEAVENLY MAN' *. . . Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the* MONAD, *in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth."* (183)

THE BRIDGE TO KNOWLEDGE

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our everyday "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine.

—"The Synthesis of Occult Science"

on the lookout

Light Therapy

The Phoenix *Gazette* (Nov. 16, 1973) reports on evidence that biological effects of light may assist in the treatment of disease. The prevailing assumption has been that light—except for causing skin changes such as sunburn or the production of vitamin D—does not affect the body except through the eyes. In 1958 a nurse attending newborn babies afflicted with jaundice noticed that infants near windows recovered sooner than those by the walls. This form of jaundice, to which premature infants are subject, is due to a chemical, bilirubin, which builds up in the blood when the enzyme needed to transform it has not yet gained normal function. Dr. Anthony McDonaugh discovered that bilirubin yields to a combination of light and another chemical, porphyrin. His work was taken up by another investigator, Dr. Ivan Diamond, who found that after adding porphyrin to brain tumor cells growing in a laboratory dish, and then exposing them to fluorescent light for several hours, the cells were destroyed. He hopes that after development this process will provide a new treatment of cancer.

Wider Considerations

The *Gazette* observes that certain kinds of cancer are related to exposure to sunlight, yet the same wavelengths enable the skin to manufacture vitamin D, essential to health. The report concludes:

> This double-edged sword quality of light—the capacity to do both good and harm—indicates that the optimum is a balance not too much and not too little.

But clearly, there is more to this balance than "not too much or too little." In *The Secret Life of Plants* (Harper and Row, 1973), Peter Tompkins and Christopher Bird devote a chapter to the work of Sir Jagadis Chandra Bose, the Indian scientist whose discoveries relating to the sensitivity of plants were far in advance of his time. Discussing experiments demonstrating that plants are as responsive to the same kinds of stimuli as animals, though their organs of perception are more diffuse, these authors say:

> . . . Bose was able to show how the skins of lizards, tortoises, and frogs as well as those of grapes, tomatoes, and other fruits and vegetables behaved similarly. He found that the vegetal digestive organs in insectivorous plants, from the tentacle of a sundew to the hair-lined flap of a pitcher plant, were analogous to animal stomachs. He discovered close parallels between the response to light in leaves and in the retinas of animal eyes. With his magnifier he proved that plants become as fatigued by continuous stimulation as animal muscles, whether they were hypersensitive mimosas or undemonstrative radishes.

Occult View of Light

What H.P.B. says of the sun as the source of light in *Transactions of the Blavatsky Lodge* (pp. 116-17) suggests that the sun is the *vehicle* of the light we receive from it, not its creator, and that the connection between the effects of light on organic bodies and certain chemicals is through the various grades of the Astral Light which surrounds and permeates the earth and its inhabitants. Another passage (p. 108) suggests that the impulse of light is dual, having a substantial as well as a spiritual side, perceived by us as both the constructive and the destructive, or regenerative, effects of light:

> . . . The ether of which science has a suspicion, is the grossest manifestation of Akâsa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than "radiant matter." When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that "something." We may perhaps call matter "crystallised ether."

Dual Potentialities

In *The Secret Doctrine* (I, 261), H.P.B. indicates that the various stages of intelligence are aspects of this pervading medium whose correlations are only to be discovered from this unified basis. She says:

> Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says:—Not only the chemical compounds

are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life*. . . . It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations.

The Threatened Whale

In a musing essay, "Endangered Species," in a recent number of *Man on Earth,* S.P.R. Charter discusses the threat to the survival of the whale, now an ecological issue arousing much comment and feeling. Mr. Charter wonders why there is not equal concern for other victims of the ruthless consuming tendencies of our civilization. Is it, he asks, because attempts to save an endangered species may bring us "ever closer to the roots of the question of our own place in all of nature"? Questions of this sort are seldom asked. Their pertinence is not recognized, since they require the questioner to draw back from the intense involvements of the times and to seek larger meanings. Mr. Charter writes:

In its man-made endangerment, the whale—indeed beautiful, massive, intelligent, fragile in its future—cries to us from the depths of the fragile oceans in haunting refrain for all man-endangered species including man-endangered Man, and for man-endangered Earth. And our inner translation of this cry penetrates us more deeply than does the cry of the man-endangered child entwined in man-made war and living in man-made rubble surrounded by man-made destruction of life-giving areas of our indivisible Earth. . . .

Searching Questions

Is the child more expendable than the whale? Is the anonymous child to us only a part of the abstraction we call "mankind," while the anonymous whale is not an abstraction to us but demonstrably representative of a tangible endangered species? Yet, when we bring the anonymous child to our individual thought, that child is, to us in that moment, abstracted from the abstraction of "mankind" and becomes to us an individual —which the endangered whale, even in our deepest thought, does not. Even then, the child's cry does not penetrate us more deeply than the whale's. Do we believe that the whale is less expendable to us than is the child because the child's replace-

ability in terms of numbers makes him less vital to us than the endangered whale and its irreplaceability? Do we believe that Nature "requires" the whale more than it does the child? Nature, quite evidently, did not "require" the dinosaur and pterodactyl. Why should it now "require" the whale—or the child?

Indivisible Meanings

Such questions bring long thoughts—thoughts about human nature, our ignorance of ourselves, and how the quality of consideration for others is aroused. Mr. Charter's suggestive answer to the riddle he has propounded seems equal in value to the questions raised:

> In the endangered whale's cry, those of us capable of inner hearing hear echoed our own cry to know our own meaning and to attempt to learn something of our own place in Nature, *which we apparently and obviously do not yet know*. The endangered child's cry is an indictment of us because, to the child, we do know our meaning and purpose toward him: it is all too evident to him, and to us if our vision is not self-delusional. We may reject the indictment of the man-endangered child even as we do not wish to reject the cry of the endangered whale precisely because the factors of replaceability and irreplaceability, as we know them to be to us, do echo within us. We may believe that, somehow, we may be able to compensate for one child by greater concern over another child. But we know deep within us that the whale, once extinct, gives us no chance whatsoever for self-absolution over our man-made extinction. It is when we do attempt to know our meaning and to learn something of our place in Nature that we will then hear both child and whale, and know their indivisibility. Does this attempt become more focused to us through the endangered whale than through the endangered child? It would seem so.

"What Is Man For?"

Yet there is another way to read this puzzling aspect of human behavior:

> Is it truly only the endangerment of the whale which we lament, or is it also the endangerment of forethought, future, hope, humaneness, manifest by killers of the whale and the threateners of extinction who are not devils but human beings? We cannot live harmoniously with Nature until we can live harmoniously with ourselves. . . .
>
> Is there yet time to save the whale? Perhaps. Is there yet more time to save ourselves? Perhaps. . . . we extend our time to save ourselves through burgeoning knowledge of our place

> in Nature, and the whale's place. The indivisibility here, also, is that if we do not attempt to save the whale we foreshorten our time to save ourselves. Again and evermore again, the question arises before us, more in exhilaration than as barrier: What are we saving ourselves for? What is our purpose? What is Man for?

It will be a happy day when there are more persons like Mr. Charter who persist in asking such questions.

Physiologist Against Vivisection

On Jan. 24, the *Wall Street Journal* gave front-page space to Barbara Orlans, an Englishwoman who has lived in the United States for seventeen years. Trained as a physiologist, she devotes much of her time to campaigning against the abuse in the laboratory of warm-blooded animals. She persuades children to study microscopic animals, as a step down the evolutionary ladder, and teaches consideration to all living things whenever she has the chance. She began feeling this way about vivisection when she killed her first animal at twenty-one, doing research as a doctoral candidate in England. She finds Americans less caring than the English about animal welfare and suffering, and often visits science fairs to do what she can to put an end to "shockingly botched" operations on animals. That the *Wall Street Journal* published this article on her lifelong anti-vivisection campaign seems of particular interest, suggesting a humane editorial outlook. Mrs. Orlans' one "great coup," she told the interviewer, was securing a ban on experiments with live vertebrates in the annual Science Talent Search sponsored by the Westinghouse Electric Corp. for high-school seniors.

"Laboratory Madness"

This report recalls the views of Gregory Bateson, an anthropologist and psychologist at the University of California, Santa Cruz, who objects to animal experimentation at a different level. His reasons are given in an article by Stewart Brand in *Harper's* for last November. Discussing what he terms Laboratory Madness, Prof. Bateson said:

> "You can't really experiment with people, not in the lab you can't. It is doubtful you can do it with dogs. You cannot induce a Pavlovian nervous breakdown—what do they call it, 'experimental neurosis'—in an animal out in the field."

Only the abnormal conditions of the laboratory make these

effects possible, so what can be learned in such circumstances? The animal subject of the "psychological" experiment is exposed to tests of "discrimination" which are made increasingly difficult, until, finally, the task presented is impossible and the animal breaks down. But, Bateson explains, it was really the *experimenter* who broke down. *He* had the neurosis in designing such an "experiment," and he transferred his disturbance to the defenseless animal. So, Bateson added, in consequence the "uncertainty principle" applying to such activities—brought in by the influence of the scientist and unnatural laboratory conditions—"is much worse than the atom scientists ever thought of." His point seems well made. And what, it might be added, is to be found out about even the lowly atom, when the means of discovery is bombarding them until they split! There must be better ways of learning the laws of nature. Manipulations and violence cannot be the means of finding out about the intelligence and forces in the natural world, since these methods are themselves so unnatural.

"Americanism as Religion"

An article on the "Civil Religion" now developing in the United States was contributed to the Arizona *Republic* over a year ago (Jan. 20, 1973) by Louis Cassels, UPI correspondent. This civil religion includes, the writer says, hard work as evidence of moral virtue and a sign of character, frequent references to the Deity, as in the revised Pledge of Allegiance, and the idea that "America always behaves morally." It is more than hinted that the nation often may be "God's chosen instrument," and the writer comments —"That's why so many Americans rejected vehemently, as though it were blasphemy, the allegation that this country was fighting an immoral war in Vietnam." In form the civil religion is identified as "evangelical Protestantism" that draws only an indistinct line between Americanism and Christianity.

Actually, all this is nothing new. Almost twenty years ago, in the *Reporter* for Aug. 17, 1954, William Lee Miller, who was then a teacher in the department of religion at Smith College, wrote at length on this sort of political religion, calling his essay "Piety along the Potomac." He illustrated the religious pretensions of politicians at length, then remarked: "These all may, in fact, do more harm than good, by persuading us that we have done something when we have not."

Hiding the Realities

Mr. Miller continued:

> To say confidently, "In God We Trust" may obscure the fact that we don't. . . . Our coins and stamps and floats now proudly assert "In God We Trust," while an even more compulsively anxious security system intimidates government employees, teachers, Army officers, scientists, and citizens generally, censors books, almost closes our borders to immigrants, warps our politics, and proclaims to the world with spectacular clarity that we do not even trust our brother, whom we have seen. . . .

Now comes a candid estimate of this religiosity:

> Since this is official religion in a land without an official religion, it cannot be very deep. . . . The content of official religion is bound to be thin; the commitment to it is also apt, now and then, to be hollow. Where everybody professionally believes something, then for some the belief may be a bit more professional than real. . . . There is nothing upsetting, nothing which exposes how it really is with us, nothing which makes demands on us, in this religion of official declaration. It is self-contained, extraneous, and peripheral, a "reminder" of a religious heritage, a brief nostalgic return to a mood but not the meaning of a pious past, an old hymn sung at a prayer breakfast before we return to work with which it has nothing to do. Therefore what is affirmed may stand in ironic contrast to the unexamined context in which it is affirmed.

A Roman on Civil Religion

One thinks, here, of the "Greetings" addressed to the Archbishop of Canterbury which H.P.B. printed in *Lucifer* for December, 1887. Similar comment might be as much deserved today. In these very Roman times we might also recall Marcus Terentius Varro, a Roman man of letters who wrote more candidly about religion than some essayists in the present. Varro, a contemporary of Cicero, said that three kinds of theology were possible. One was the poetic sort of theology found in Homer. Another was the official or civil theology involving state and public observances. (The civil theology of Rome led to the persecution of the early Christians, who would not conform to its requirements.) Finally, there is the natural theology pursued and taught by philosophers. The Platonic scholar, A. E. Taylor, comments:

> It is only this last kind of theology which Varro regards as having any claim to be true. The established view about

> mythology, as early as the days of Herodotus, was that it had been made up by the poets, whose sole object in their stories was not to instruct but to interest and amuse. Civil theology, again, has nothing to do with truth or falsehood; it is the creation of the magistrate who sanctions certain feasts and other ceremonies with a view to nothing beyond their social utility. As Scaevola the pontiff had said, in a very Roman spirit, there is only one kind of theology (the civil) which is of any social utility, and it is not true.

And now it is the modern politicians who are developing civil theology as a "utility," promoting a watered-down Christianity to the extreme embarrassment of seriously religious people who recognize the misuse of their faith and the distortions in its shallow political application.

Ethics in Economics

Economists are not commonly expected to turn up in the ranks of reformers, so that the recent statement, "Toward a Human Economics," formulated and signed by a number of economists of the United States and Canada, is of particular interest. Publication and sponsorship of this statement is an activity of Dai Dong, "a transnational peace effort of the International Fellowship of Reconciliation" (Dai Dong/IFOR, Box 271, Nyack, New York 10960). One paragraph of the statement reads:

> The reality that our system is finite and that no expenditure of energy is free, confronts us with a moral decision at every point in the economic process, in planning, development and production. What do we need to make? What are the real long-term costs of production, and who is required to pay them? What is truly in the interests of man, not in the present only, but as a continuing species? Even the clear formulation from the economist's perspective of the choices before us is an ethical task, not a purely analytical one, and economists ought to accept these ethical implications of their work.

A Humane Vision

It came as somewhat of a surprise to the sponsors of this declaration that, last year, after being circulated by Dai Dong, it was adopted by the American Economic Association. Another paragraph reads:

> It is clear that we can no longer usefully consider apparently separate national economies apart from their relations to the larger global system. But economists can do more than measure and describe the complex interrelations among economic en-

> tities; we can work actively for a new order of priorities that transcends the narrow interests of national sovereignty and serves instead the interests of the world community. We must replace the ideal of growth, which has served as a substitute for equitable distribution of wealth, with a more humane vision in which production and consumption are subordinated to the goals of survival and justice.

Developments of this sort in the staid profession of economics should help to prepare a matrix for reception of the philosophic principles to which a handful of pioneers in economic science—men such as E. F. Schumacher in England and Walter Weisskopf in the United States—have been giving clear expression.

A Prophetic Dream

The phenomena of extra sensory perception continue to be of interest to editors. The *New York Times* of last Nov. 25 tells about a young woman in New York who dreamed she saw, on the night of July 20, 1973, someone looking at a newspaper picture of a collapsed building. Fourteen days later, the picture appeared in the *Daily News*. The building had collapsed, the wreckage had been photographed, and the picture was published on the front page—all virtually identical to what she had seen in her dream. This report came to the *Times* from a department of Maimonides Medical Center which studies para-psychological happenings. Interestingly enough, this investigation is supported by a federal grant from the National Institute of Mental Health. A spokesman for the Center said that work there and elsewhere had established the reality of ESP "beyond any reasonable scientific doubt," and added that the next direction of research should be to discover "what kind of situations and individuals are necessary for it to be obtained." This work has been going on at Maimonides since 1963. The research associate interviewed by the *Times* made one interesting statement:

> "Sixty-five percent of spontaneous ESP experience [not occurring in the laboratory or under monitored conditions] take place in dreams," he said, and previous research has seemed to indicate a heightening of subjects' capacity for ESP in such altered states of mind.

In view of what is said about the origin of dreams in the *Transactions of the Blavatsky Lodge,* this conclusion does not seem remarkable.

Case of Rebirth?

The interest in reports of "reincarnation" also continues. A clipping from India informs us that three Americans left Ceylon last October, after having verified to their own satisfaction the authenticity of the recollection by a California youth of a former birth in India. The visitors talked to the couple who were, the boy said, his parents in a previous life. He remembered their names and his own. The Americans said they would be bringing the boy to Ceylon soon. The age of the boy is not given, nor how old he was when he died in the previous life, so that the matter remains obscure from the viewpoint of reincarnation and the time spent in intermediate states. But the boy's memory was apparently clear. Readers may wish to refresh their recollections of Lafcadio Hearne's account of the rebirth of Katsugoro, a Japanese boy who recalled his previous life as a child who met an early death, since this memory was similarly confirmed (*Theosophy* 26:224). The present report appeared in the *Madras Hindu* for Oct. 29, 1973.

The "Hunting" Credo

In a thoughtful article on hunting in *Smithsonian* for January, Jack E. Hope, himself a former hunter, reviews with dissatisfaction most of the arguments on this subject, pointing out that even Albert Schweitzer "used a rifle to shoot snakes and predatory birds," and adding, "I have met dozens for whom a 150-pound white-tailed deer represented more than a week's salary or for whom an 800-pound moose provided half of the family's winter meat." But he also says he never met anyone "who would have gone hungry for want of wild game." This writer explores the familiar moral issues of the subject rather thoroughly, reaching, at the end, a conclusion which deserves quotation for being so well said:

> The real immorality of the hunting movement is not its willingness to kill, *per se,* but its unwillingness to respect the biological and esthetic integrity of the natural world. In its selective, self-serving attitudes toward wildlife, in its eagerness to manipulate the environment for the sole sake of sport, the hunting movement displays an ultimate insensitivity to all lower life forms; it exemplifies the belief that the only legitimate function of our planet and its organic community is to satisfy the wishes of mankind, no matter what form these wishes may take. This is the same inglorious ethic which guides the conscience of a strip miner or real estate speculator.

Transformation of Needs

This holistic attitude toward the rest of life on the planet is becoming a recognizable mood of the times, and it may, as the years go by, help to provide the rationale for changes in diet, ending, finally, in meatless nutrition as the way to both physical health and ecological harmony. Such an alteration in eating habits, which may require a considerable length of time, seems a natural improvement from the Theosophic point of view, although it will doubtless come gradually as a result of general physical refinement made possible by more brotherly attitudes in all respects, slowly transforming the actual needs of the body and the rules of health. Meanwhile, the thinking of such former hunters as the *Smithsonian* writer should affect all those concerned with the moral aspects of the ecological movement. He concludes:

> Any biological ethic that seeks to harmonize our species' activities with its surroundings must be based on some criterion of necessity. Such an ethic would surely condemn organized sports hunting, especially the wildlife managers and media that mold its opinions. But the same ethic, if it were consistent, would also condemn such things as ski resorts, 300-horse-power automobiles, swimming pools, fur coats, over-eating, large families, golf courses and summer homes, and that would, of course, be very difficult to enforce, even in these days of awareness of the energy crisis.

The Need of Souls

There is general sense in this final comment, although, along with useless and pointless things and activities, the writer speaks of large families as though they were against the grain of life. This may be a natural view for those who think of life only in physical terms; but the believer in souls and soul-evolution will see in all families, large and small, the means of access to needed experience for egos who have projects to carry out, debts to pay, and lessons to learn in human bodies. This *soul* dimension of ecology will no doubt become part of the thought of the environmental movement as reincarnation is more widely accepted and its implications more clearly understood.